

SOCIAL ACTION

News-Letter

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July-August, 1954

SECURITY AND FREEDOM

One thing has come clear in the recent review of the Oppenheimer case. This is this: the real enemy of freedom in this country is the desire for security. It is not McCarthy nor MacCarthysm, it is not the desire for power on the part of demagogues, it is not the threat of totalitarianism either from the left or the right. It is not the American Legion nor big business, nor big labor, nor communist subversives, nor incipient Fascist groups in our own land. The real enemy of freedom is the pathetic and almost frantic urge for security that has taken hold of the hearts of our American people. Those who read carefully the report of the reviewing board in the Oppenheimer case can not help but be impressed with the judiciousness and the fairness of its procedure. One would wish that all examining committees and board had even an iota of the concern for truth and decency displayed there. One must also feel a certain sense of confusion as he reads the report and finds Oppenheimer credited with loyalty and discretion in the past but nevertheless denied the right of holding his job for the future. One must that is, until he suddenly discovers that the majority report of the board has said that the real issue in the case is "security" and that in these times all else must take second place to security considerations.

It does not matter that this man is not guilty of misconduct or indiscretion, he has been found guilty of the possibility of misconduct or indiscretion in the future.

Where does this place us in America? Are we not all guilty of the possibility of misconduct in the future? Who then may we trust? Are we going to have to develop—as indeed we are doing—a vast network of intelligence that keeps watch on each of us to see that we do not say or do anything that might be construed as subversive? Or would it be cheaper to train neighbor to spy on neighbor (as was recently attempted in New England) and children upon parents (as is now done in Communist countries)?

Now the real danger in all of this is not the government, nor those who would make "political hay" through their chairmanship of these committees. The real danger—the real enemy of freedom and fairness is the urge for security and the unreasoning fear stirred in our hearts by the very real danger.

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DISTINGUISHED SERVANT OF THE BROTHERHOOD

July 1, 1954, marked the retirement of Dr. James A. Crain as Executive Secretary of the Department of Social Welfare of The United Christian Missionary Society. His service with the department comes close to telling the story of its existence for he has been its guiding spirit for the last twenty-five and a half years. Since the time when it was originally organized as an agency largely staffed with volunteer leadership it has grown now to the point where it employs four national staff persons and two secretarial assistants. Its growth in size has been paralleled by its growth in influence in the brotherhood. Once its pronouncements and activities were somewhat suspect. Now it is generally recognized as exercising essential functions of criticism and planning in the

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CRAIN CALLED TO "DEEPEST TEXAS"

Though it has never been the policy of the United Society to send nationals back to their own native lands as missionaries heretofore, recent announcement has it that Dr. James A. Crain has been released from the Society's Indianapolis office so that he may return to his native state of Texas, there to render a unique missionary service among the Texas aborigines.

There, deep in the "wiles" of Texas he will establish an outpost near the village of Houston and with a devoted handful of fellow-workers will seek to set the heathen on the straight and narrow path.

It is not known at the moment whether Dr. Crain has received his passport but diplomatic relations with Texas at the moment are sufficiently good that it is quite likely a visa will be granted. Bon Voyage!*

*To those who wonder what the foregoing means, it is simply another way of saying that Jim Crain has now accepted the position of Executive Secretary of the Joint Boards of the Christian Churches of Houston and Harris County, Texas. His immediate work will be that of developing policies and strategy in the location of new Christian Churches in the area and guiding the development of cooperative programs among the Christian Churches of Houston. His new job began August 1. A brief retirement indeed! Not even a good vacation!

THE CHURCH FACING RESPONSIBILITY FOR MINORITY GROUPS

The 1954-55 Outreach Emphasis of the Long Range Program provides the churches of the Disciples of Christ the opportunity to examine the record they have made, present policies and practices and future relationships to color and racial groups in America. The Emphasis comes at a propitious time: The Evanston Assembly of the World Council will have on its agenda the topic "The Church Amidst Racial and Ethnic Tensions"; The Supreme Court of the United States has declared segregation in the public schools to be unconstitutional; our home missions institutions—Southern Christian Institute, Jarvis, Yakima, Mexican Christian Institute—are being re-examined in light of changing conditions; any one of these happenings would lay responsibility upon the churches for study, discussion and action. Together they make such study, discussion and action inevitable.

Recently a church in the deep South invited in a guest leader for a four day discussion on "The Christian and Racial Differences." The group of more than fifty church leaders met for study each evening. Daytime "tours" of the community were made, statistics on population shifts, employment and health were gathered, interviews with a variety of people were held. What came of it? Nothing spectacular. But for the first time the leadership of the church had been gathered together to think seriously about the implications of the Christian faith for their relationship to the minority group of their community.

In June a committee comprised of Negroes and whites met at Edwards, Mississippi, to discuss future plans for the Southern Christian Institute property. These people represented the churches of the Brotherhood and they met to work out ways of furthering the ministry of our church to Negroes.

In June a committee made up of representatives of the National Christian Missionary Convention and the International Convention met to prepare a resolution for Miami convention concerning the policy of arrangements for International Convention Assemblies.

During two weeks of July, Samuel F. Freeman, Jr., minister of the Park Avenue Church, East Orange, New Jersey, invited communities in North and South Carolina to meet with

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"QUIPS AND QUOTES"

"No man is good enough to rule another without that other's consent."

Abraham Lincoln

* * *

In speaking on the subject of Disarmament, Edward Herriot notes:

"To disarm appears to be an irregular verb with no first person singular and only a future tense."

* * *

"Many diplomatic decisions must be made between what is bad and what is worse . . . indeed, in many cases between what is bad and what is unthinkable."

John M. Cabot, Assistant Secretary for Inter-American Affairs, in a speech before the Mass. State Federation of Women's Clubs.

* * *

Columnist Leonard Lyon quoted lawyer Dean Alfange, to a U. S. author who criticized his Turkish birth:

"I think it more important that America be born in man than the man be born in America."

I think, in a similar vein, that it is more important that Christ be born in a man than a man be born in the Christian tradition.

(B.H.)

* * *

"Bi-Focal Social Vision is to see what is far off without strain in making adjustment."

* * *

A new concept of peace—a dynamic concept . . . as Frederck J. Libby puts it:

"Peace is not a stagnant pool, but a swiftly flowing river."

* * *

Johnathan Daniels in an address lifting up the idea of "Freedom is a Local Job" said:

"It makes no difference whether a man wraps himself in a sheet or wraps himself in a flag if his purposes are the same."

* * *

Most workers today, says a forthcoming Twentieth Century Fund study, are probably using equipment or processes, or producing goods, that were unknown or mere curiosities before 1900.

WASHINGTON ROUND-UP

Glenn D. Everett*

McCarthy: Tool of the Communists?

As one of the most sordid brawls in American political history, the battle of the Army vs. McCarthy came to an interminable end, many conclusions are being drawn. Clearly, it has helped neither the popularity of McCarthy or of the Republican Party. No one came out of it unsullied, but it has had one long-range advantage. It has exposed to millions McCarthy in all of his viciousness. Newspaper editorial reaction has been almost entirely against him and, while he still has his fanatical supporters, he also has gained a hard core of determined opposition, not only among liberals, but—significantly—among thoughtful conservatives. Senator Flanders is typical of rank-and-file Republicans who think their party must break for once and for all with the Senator from Wisconsin.

Meanwhile, to an increasing extent it has become apparent that McCarthy, instead of being the No. 1 foe of the Communists, which he loudly claims himself to be, actually may find himself to be a tool. There has long been a suspicion here that the Communists are deliberately feeding slightly-used ex-comrades to the Wisconsin Lion in order to keep him roaring. For example, infiltrating a comrade into the Army as a dental officer is no great triumph, for the party apparatus, but if they turn him in to McCarthy through a secret informant, they can start a row that soon has the whole Army in a turmoil. They can feed the F.B.I. some derogatory material on a present expendable comrade or an ex-comrade upon whom vengeance is sought and then tip off McCarthy's agents and soon have the whole security system of the United States compromised in a demand that an F.B.I. report on the individual be produced.

The best way to gauge whether McCarthy is an asset or liability to the Communist cause is to look at the use the Communists make of him abroad to frighten America's allies, discredit American leadership, and defend their own abuses of civil rights by constant reference to the abuses of McCarthyisms.

It is to the Communist advantage to have the anti-Communist movement in the U.S.A. led by a man easily discredited, and with much in his past to hide. It is also to their advantage to have innocent liberals smeared as Communists, for how else can one of the real conspirators, when discovered, be made to look like an innocent lamb unless other lambs have been led to slaughter on the false pretense that they were wolves? Take a look at the use the Communists make of McCarthyism in their propaganda abroad,

and in their defense of the comrades who get caught here at home, and judge for yourself whether the Communists would be justified trying to keep McCarthy in business.

Why Would He Be Their Dupe?

If it is true that McCarthy, judged by the same standards he so frequently applies to others, has become a dupe of the Communists, why would he find himself in such a position? His own record is the answer. If he does not keep busy hurling one thunderbolt accusation after another, he might have to testify as to why he took that \$10,000 from Lustron, why he borrowed \$60,000 from an Appleton bank, or how he came by \$196,000 in cash in a Washington safe deposit box when he had a salary of only \$15,000 a year. The more desperate a man becomes, the more he is driven to excesses, and the less he can help himself.

In the Old West when lynching was rife, society found that the only way to restore order was to re-establish courts of justice. Too often the lynch mob found it had just hung the wrong man. The man who says he does not approve of McCarthy's methods, but adds that a little of his kind of work is necessary, is like the man who thinks a little lynching will improve the administration of justice. McCarthy is not necessary. To an increasing extent we can now realize, he is actually hurting the fight against Communism, not helping it.

If the Army-McCarthy hearings, unfortunate as they were, just force out this truth about McCarthy and his method, they shall have been worth every minute of it.

Encouraging Electoral Trends—

Since the Supreme Court decision on segregation there have been new encouraging electoral trends from the South. Hysteria has appeared only in a few sections. Reason has ruled in most. A last-minute effort to smear former Gov. Kerr Scott of North Carolina with the "nigger-lover" label failed and Sen. Alton A. Lennon lost his seat to Scott. In Oklahoma, liberal Sen. Roberts S. Kerr defeated conservative Roy Turner in the "battle of the oil millionaires." In Little Rock, Ark., Rep. Brooks Hayes, a solid liberal, has no primary opposition for the first time in his six terms. Real progress in race relations is being made in the South, more than appears on the surface. The end result of the anti-segregation decision may not be as sweeping as predicted, but the old pattern is actually changing. The new generation feels differently about these things than the old.

*Mr. Everett is a Washington correspondent who writes for many religious NEWS services.

LIVING COLORED IN WASHINGTON

By ROUD SHAW*

An Introductory Note

While many of the conditions referred to in the following poem still remain to challenge both our Christian and democratic concern, it is only fair to indicate that rapid changes have taken place in Washington since this was written. Some of the changes are indicated in the following partial calendar:

•June, 1953: Public eating places prohibited by Supreme Court ruling from refusing service because of race or color.

•September, 1953: National Capital Housing Authority ends segregation in 2,000 public housing units, making 87% of all District public housing without racial restriction.

•October, 1953: District Board of Commissioners orders inclusion of anti-bias clause in all contracts let by Commission.

•October, 1953: All but a few of the in-

dependently owned motion picture theaters, without fanfare, drop color line.

•May 25, 1954: In light of Supreme Court's decision that segregation in public schools violate rights guaranteed by the constitution, the D. C. Board of Education, adopted a statement of policy which calls for integrated schools.

•May 18, 1954: The D. C. Recreation Board voted to integrate all facilities under its jurisdiction.

L.H.D.

» « «

m one of humanity's two-thirds.
m America's tenth citizen (*second class*).
m one in four—
iving in Washington.
of the fourth part, am made
art of a Ghetto,
That all but all the special senses know
Environments the Capital.
Politics and education are Jim Crow
n Washington.
Recreation, the arts and crafts are
segregated
n Washington.
Pets alive must play apart, and in their long
Homes must know the great divide
In Washington.
You deny me fair employment in commerce,
The skills, utilities, communication,
transportation
In Washington.
I may work with you in factory and office—
Overseered, not overseer, equal,
In Washington.
I may toil with you in shop—
Standing, kneeling—not sitting
In Washington.
I may enter your hotels and restaurants—
Valet or waiter—not guest or patron
In Washington.
I'm granted the ingress of your homes—
A domestic, back-door, not as a friend
In Washington.
I'm allowed to play with your children—
Nurse-boy, -girl—not playmate
In Washington.
In public, I must greet you "Miss," "Mr."
or "Mrs."
But you must not, in public, "Miss," "Mr."
or "Mrs." me
In Washington.
I may not shake hands with you.
In Washington.

II

I'm a judge of the Department of Justice—
And walk a mile if I'm to eat—
In Washington.
I, a director of physical education for our
Quarter million, can't lunch in white
presence
In Washington.

I, an African foreign minister;
I, a Puerto Rican Senator;
I, a Bolivian educator—
Time to dine, to sleep—
Must hear and hear and hear
"I'm sorry," "I'm sorry," "I'm sorry,"
In Washington.
Our America's prima donna of the soul
At its singing strength
Must keep her appointment in God's
outdoors—
Late, according here a hesitant entree—
In Washington.
Ours, and yours, statesman par excellence,
Member of the United Nations;
Tendered a Cabinet post,
Must "No thank you, Mr. President,"
Where living must be second class—
In Washington.
I, years over seas, a fighting American,
Where danger knew no color line,
Can't drive a *veteran's* cab
In Washington.

III

In Washington.
Show-window of Democracy, a franchiseless
million
Lest color's minority say itself on election
day;
Washington, majoring in freedom, mortally
afraid
To open her sample case.
Washington, capital of the proposition
That all men are created equal—liberty's
town—
Where religion has its all-white supremacy,
Christ's are segregated, I can't be free
In Washington.
Washington, seal of the United States in
granite weight,
Shrine of the Declaration of Independence—
Casketed parchment and print;
National Bureau of Standards—
What's a foot, a pound, a gallon:
Where a man's life consisteth in
Complexion, is priced in pigmentation,
In Washington.
Washington, where Lincoln's fleshed soul
sat;

WESTWARD, HO!

During the week of June 20-July 3, at Modesto, California, 55 young people of college age and older worked hard day and night to prepare themselves for 8 weeks of Christian ministry to migratory laborers in California and Oregon.

The training conference was held under the direction of Dean S. Collins, supervisor for the Division of Home Missions of the National Council of Churches of Christ of the Western Area. The volunteers learned the skills of recreation, home visitation, child care, directing vacation Bible schools, conducting literacy classes in reading and writing, working effectively through community activities and relationships, and with local committees.

Eight "Harvesters" and cars left Modesto on Saturday, July 3, loaded with teams of from three to six workers. Each carried "equipment" consisting of a movie projector, screen, record player, portable altar, small library, handicraft, recreation and sewing materials, folding chairs and benches. The assignments include projects in Kern, Fresno, Merced and Stanislaus counties, the Santa Clara Valley, California, Salem and McMinnville, Oregon.

The Disciples of Christ are represented in this undertaking of faith and service by Marie Basl, Firebaugh, California, who will serve as a team leader at Merced; Betty Jo Myers, Springfield, Oregon, also serving on the Merced team, and Norma Powell, Yuba City, California, who is on the team assigned to McMinnville, Oregon.

The Conference was not only interdenominational in character but also interracial in that three Chinese students participated, and international since a student from England and one from Lebanon were members of the group.

Mrs. Ruth E. Milner represented the Department of Social Welfare at the conference.

R. E. M.

Where Lincoln sits, arm-chaired,
In tons of helpless stone.
Washington, capital of the world—
Of power, of wealth, of know-how;
Brightest gleam of Freedom's holy light,
Civilization's last chance.
City of the *White House*;
Washington is premises.

IV

Listen, Washington, the way of falling walls.
God's wrecking crew—the plundered—
plundering
Walls, of stone and iron, of wood and clay;
Cold walls of dedicated place,
Of class and creed, of sex and race.
Now's your long-last hour
To join the crew,
Redeeming your lost chance
Ordained of God and circumstance.
*Pleasureville, Ky.

THINGS TO COME

Institutes and Clinics:

•September 12, 1954—Ottumwa, Iowa. Labor and Management will be the issue discussed in a one-day institute at First Church of that city.

•September 29, 30, 1954 — Seattle, Wash. University Church is sponsoring a Church and Community Clinic on "The Older Person in Today's Community."

•October 10-13, 1954—A series of one-day Institutes will be held in the New York-New Jersey area. World Peace is the theme around which the programs of the series are built. Meetings will be held in Buffalo, Auburn, Post-kill and New York City.

•November 28, 29, 30, 1954—Lincoln, Nebraska. A Social Action Institute will be held at Tabernacle Church under the theme, "The Church and World Relations."

•January 3, 4, 1955. Iowa will hold its annual State Institute on Social Action.

United Nations Seminar:

November 22-25, 1954, marks the date of the 9th Annual U. N. Seminar to be held at United Nations, New York, sponsored by the Department of Social Welfare. Again, interested Disciples of Christ laymen, laywomen, ministers and students will attend for a first hand look and contact with United Nations . . . its commissions, its agencies, its leadership. *For further information* write: Barton Hunter, 222 South Downey Avenue, Indianapolis 7, Indiana

International Convention Workshops

•"The Church and Social Issues" is the general keynote for the workshop to be sponsored by the Department of Social Welfare.

→When and Where? Tuesday, October 26, 1954, 9 to 12 a.m., White Temple Methodist Church, 320 N. E. 2nd Avenue, Miami, Florida.

→For Whom? Ministers, chairmen and members of local church committees on Christian Action and Community Service (or the equivalent) students, laymen and laywomen.

→How, What and Why? Opportunity will be provided for consideration of 3 specific areas of concern. Namely, "What makes a church's program of peace education come alive?" (*Peace Education*) "What is happening to minority groups in our church communities?" (*The Church and Minority Groups*) "How can a church plan—and what are the parts of an effective program of alcohol education?" (*Alcohol Education*). Participants will use workshop methods to consider specifics of program planning, service, and action.

In the workshop's general sessions such "program premiers" as "Capra and new program resources," the 1954-55 Out-reach Emphasis film strip,

"Live and Help Live," "Disciples and Refugee Resettlement," will be featured and participants will together consider the specifics of "How to organize a local church program of Christian Action and Community Service?" and "How to keep it going."

Distinguished Servant of The Brotherhood

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area of Christian social action within the framework of brotherhood life.

Most of the credit for these changes must be given to its retiring executive secretary. His effectiveness as a speaker and as a writer have contributed greatly to the growth of the brotherhood's concern in the field of social ethics. The warmth of his personality and delightful sense of humor have enabled him to make and hold friends even among those who disagreed with his basic convictions. This too has strengthened the work of the department with which he has been so closely identified through the years. Most important of all, however, has been the sense of conviction and moral urgency that has led him to take a stand on issues where others have been willing to equivocate. As he himself has said, "I haven't always been right," but he has recognized that God demands of us a choice when we meet the great ethical issues of our day.

It is perhaps this element of decisiveness that has been the great strength of the department through the years.

So close has been the identification of Dr. Crain's professional life and the Department of Social Welfare that it is easy to forget that before coming to its leadership he was already a successful and beloved pastor, the effective executive secretary of two city councils of churches and an officer in the Chaplaincy during World War I. The many other positions of responsibility and honor such as executive secretary-treasurer of the Disciples Peace Fellowship and Co-chairman of the Religion and Labor Foundation which he has held through the years attest to the respect in which his leadership has been held.

In the truest sense we can say of him, "Here is a distinguished servant of the brotherhood who has represented it in outstanding fashion in interdenominational circles, served it consistently and ably as critic, defender of the faith, and laborer in its brotherhood program within its own fellowship and most of all who has shared deeply of his own wisdom and convictions with countless individuals who have come to know him."

We have spoken of his retirement. A rule of The United Christian Missionary Society makes mandatory the closing of one's ministry in its employ at a specified age. His friends know, however, that it is difficult if not m-

Security and Freedom

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gers to security which we face today. As long as security is the chief value in our hierarchy of values then loss of freedom is a foregone conclusion.

To build a nation and a culture as we are doing today upon the ideal of survival is to spell the doom of all that we hold dear. "He who seeks to save his life shall lose it," is just as true of a nation as of an individual and (incidentally) just as true of his physical life as of his spiritual.

What is desperately needed today in the life of the average person in this nation is a rebirth of faith in freedom and in democratic ways of life and in the power of God to overcome evil. Such a rebirth of faith would recognize the damages we face, both political and spiritual, but would insist, "Our strength comes from a positive affirmation and practice of democratic and Christian ideals rather than upon a frantic clutching at the straws of security."

Security is neither an American nor a Christian ideal. The person or the nation which builds its house on this goal, builds upon a foundation of sand.

B. H.

The Church Facing Responsibility For Minority Groups

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church and community leaders. His purpose was to encourage discussion of responsible community action on the part of church leaders in response to the Supreme Court decision on segregation in the schools.

The Washington State Convention recommended that a study conference on "The Church and Indian Affairs" be convened. Its purpose, to help the churches of the area understand the policies and programs that control Indian affairs and to plan constructive programs of Christian witness and ministry.

The Social Action Committee of Oklahoma called together one representative from each District for a one day briefing session on "The Church and Minority Groups." Plans were made for featuring the Emphasis in District and State conventions, in rural life institutes and in youth, women's and men's programs.

L.H.D.

possible to speak of the retirement of Dr. Crain. Whatever he does in the future will be done with the same vigor and thoughtfulness that have made his past ministries outstanding.

Those who have worked with him in the past as members of the staff of his department and as his associates in the United Society look upon him with deep affection and respect as he leaves one ministry in the church to accept another. We salute you, Dr. Crain, a distinguished servant of the brotherhood!

B. H.